

BİZANS VE ÇEVRE KÜLTÜRLER

Editorler
Sema Doğan
Mine Kadiroğlu

Prof. Dr. S. Yıldız Ötüken'e Armağan



Bizans ve Çevre Kùltürler
Prof. Dr. S. Yıldız Ötüken'e Armağan

Editörler:
Sema Doğan, Mine Kadiroğlu

Kitap tasarımı:
Yapı Kredi Kùltür Sanat Yayıncılık A.Ş.

ISBN 978-975-6959-40-4

Bu kitap, Kasım 2010 tarihinde Promat Mabaası'nda (İstanbul) basılmış ve ciltlenmiş,
10 Aralık 2010'da Hacettepe Üniversitesi'nde düzenlenen "S. Yıldız Ötüken 65 Yaşında" töreninde
S. Yıldız Ötüken'e ve davetlilere "armağan" edilmiştir.

Yayınlanan yazıların sorumluluğu yazarlarına aittir.

Vehbi Koç Vakfı desteğiyle basılmıştır.

Lampsacus in Byzantine Period

Ayşe Ç. Türker*

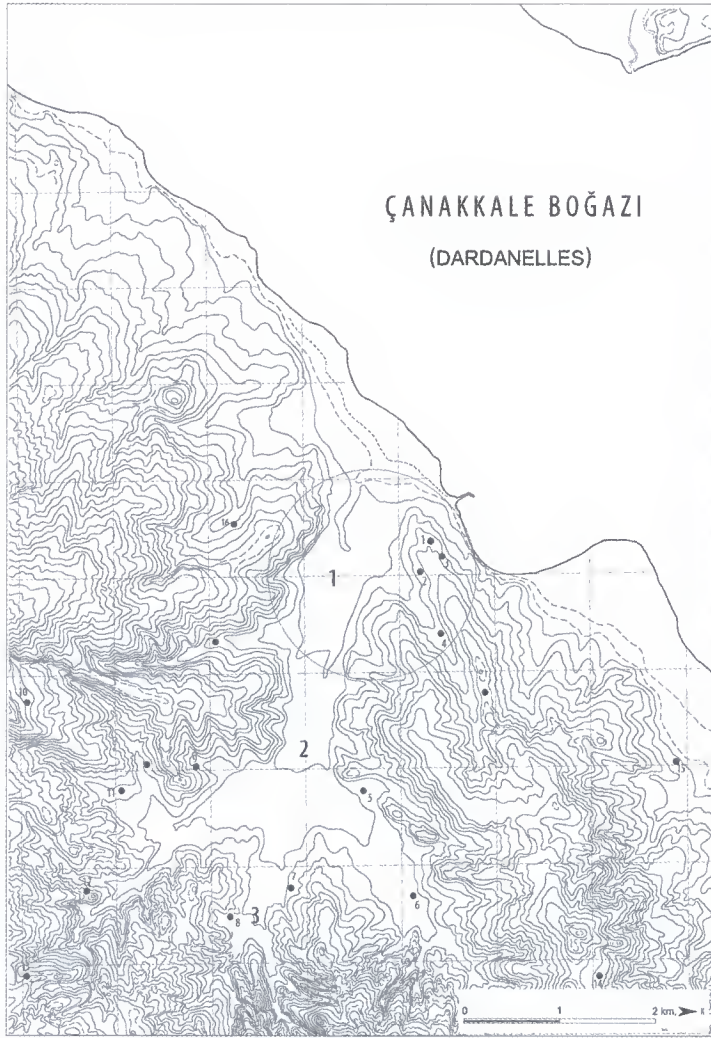
The Black Sea and the Mediterranean Sea were important economic areas in the Byzantine period. When it is asked “What was the importance of the Hellespont¹ for the relations between these areas?”, its geographical location stands out. This location enabled the Byzantine coastal cities in the Hellespont to easily form relations primarily with the capital city. This was a real commercial importance for the Byzantine coastal cities in the Hellespont. This importance is also supported by historical data. However, archeological data of the Byzantine period are considerably few. This creates a serious problem in understanding the place and importance of the Hellespont in the early Christian and Byzantine periods. In order to contribute to the settlement of this problem, we have been conducting archeological surveys in the coastal settlements located in the Hellespont and on the valleys opening to the strait since 2005². The works, brought from the region, have been evaluated in Çanakkale Archeology Museum simultaneously with the surveys. With these studies, the archeological database of Byzantine period of the region is being prepared. Upon the initial evaluations of these data, important information on Byzantine cities of port such as Abydos, Dardanos, Madytos, Koila, Choriidokastron, Gallipoli and Lampsacus has been reached³. The data of

* Assoc. Prof. Dr., Çanakkale Onsekiz Mart University, Faculty of Science & Letters, Department of Art History, Çanakkale. E-mail:ayseturker@comu.edu.tr

1 Hellespont is also known as the Dardanelles, Aya Yorgi Strait, Romania Strait, Mediterranean Strait, Gallipoli Strait or İstanbul Strait.

2 Entitled ‘The Hellespont and Settlement Models in Byzantine Period’, this project is supported by Tubitak (The Scientific and Technological Research Council of Turkey) (SOBAG 104K074).

3 For the Byzantine period settlements in the Hellespont and the archeological data of these settlements, see A. Ç. Türker, Hellespont in the Twelfth and Thirteenth Centuries, I.Uluslararası Sevgi Gönül Bizans Araştırmaları Sempozyumu, İstanbul, 25-28 Haziran 2007 (in print); A. Ç. Türker, Two Byzantine Cities in the middle section of the Dardanelles: Madytos and Koila, XV. International Congress of Christian Archaeology, Toledo, 8-12 Eylül 2008 (in print); A. Ç. Türker, Çanakkale Boğazı’nda Bizans Dönemi’ne Ait Tarihi ve Arkeolojik Veriler, (Ed.) M. Demir, Çanakkale Tarihi I (İstanbul 2008) 515-585; A. Ç. Türker, Gallipoli (Kallipolis) Castle in the Byzantine Period, ArchDelt 28 (2007) 55-65; A. Ç. Türker, Gelibolu’da Bizans Seramikleri ve Ökaristik Ekmek Damgası, Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi 22, 2, 2005, 87-104; A. Ç. Türker, The Byzantine Architectural Sculptures With Figure at Hellespont, Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi 23, 1, 2006, 173-190; A. Ç. Türker, Bizans Dönemi’nde Orta Boğaz Bölgesi ve Madytos, Uluslararası Çanakkale Kongresi, İstanbul, 17-18 Mart 2006 (İstanbul 2006) 613-625; A. Ç. Türker, The Place and Importance of Madytos in Hellespont During the Byzantine Period, Eceabat Değerleri Sempozyumu, 27 Ağustos 2008 (Çanakkale 2008) 13-20; A. Ç. Türker, A Byzantine City in the Middle Section of Hellespont: Koila, Eceabat Değerleri Sempozyumu, 27 Ağustos 2008 (Çanakkale 2008)



Drawing 1. Topographical map of the Lampsacus Valley (Drawn by Türker Türker)



Drawing 2. The plain generated by alluvium at the mouth of the Lampsacus Valley (drawn from Stewig 1968) (Drawn by Türker Türker)

Lampsacus, an important city of port in the upper section of the strait in the Byzantine period, and of Lampsacus Valley will be evaluated in this study.

The present name 'Lapseki' indicates the place of Lampsacus in the Byzantine period. Nevertheless, no building of the Byzantine period remains standing in

Lapseki. Spon in the 17th century and Castellan in the 19th century stated that they had not seen any buildings of the ancient city when they arrived in Lapseki and they developed approaches to the possible place of Lampsacus⁴. This problem has not been clarified yet, either. Thus, studies were made on the place of Lampsacus in Byzantine period and on how the settlement model on Lampsacus Valley could have been.

Lapseki is a district center in the upper section of the Çanakkale Strait. This place

21-30; A. Ç. Türker, Middle Section of the Hellespont and Abydos during the Byzantine Period, Çanakkale Merkezi Değerleri Sempozyumu, 25-26 Ağustos 2008 (Çanakkale 2008) 665-675; A. Ç. Türker, Glazed Byzantine Pottery in Eceabat-Madytos, XII. Ortaçağ – Türk Dönemi Kazıları ve Sanat Tarihi Araştırmaları Sempozyumu, Çanakkale Onsekiz Mart Üniversitesi, 15-17 Ekim 2008 (in print); A. Ç. Türker, Atik Hisar Kalesi, V. Ortaçağ ve Türk Dönemi Kazı ve Araştırmaları Sempozyumu Bildiriler, Hacettepe Üniversitesi, 19-20 Nisan 2001 (Ankara 2001) 193-206; A. Ç. Türker, Early Christian and Byzantine Archeology on the Valleys around Madytos, Anadolu ve Çevresinde Ortaçağ 3, 2009, 51-74.

4 J. Spon, Voyage de l'Italie, de Dalmatie, de Grèce et du Levant, fait aux années 1675-1676 par J. Spon et G. Wheler (Lyon 1678) 211; A. L. Castellan, Lettres sur la Grèce, L'Hellespont et Constantinople (Paris 1811) 130-135.

name demonstrates that the place names Lampsakos, Lampsacos, Lampsacus, Lampsachus, Lapsaco, Lapsico, Laspico, Lipso, Lampsico, Lain-sichi and Lamsaki used in different periods have been extant.

The Upper Section of the Strait begins in the area between Gallipoli on the European shore and Cape Çardak (Kamanar)⁵ on the Anatolian shore⁶. With a low and slightly folded coast from Çardak southwards, it reaches the mouth of Lampsacus Valley (Kuş Plain)⁷ (Drawing 1). The alluvium brought by the streams on this valley generated a small coastal plain in the small bay of Lampsacus⁸ (Drawing 2). The present district of Lapseki is developing on this plain. However, the city of Lampsacus in the Byzantine period must have been located on the western and southwestern slopes of the hill reaching an elevation of approximately 50 m in the northeast of this plain. One of the data to support this view of ours is a piece of wall with a preserved mortared rubble core (Drawing 3.1). This piece of wall with a thickness of about 2.30 m must have belonged to a defense building⁹. The traces of this wall are now visible between the garden walls of the houses arranged in rows on the slope extending in east-west direction in the west of the cemetery area¹⁰. The partially observed wall pieces are about 70 m in length. These traces begin at elevations of around 33 to 30 m on the slope and descend to an elevation of approximately 25 m. The wall traces stop at the elevation of 25 m. At this point, the topography of the hill is directed southwestwards. The defense wall in the Byzantine period must have followed this topography. Some data to support this is a piece of wall with a thickness of approximately 2.25 m that extends for about 40 m in northeast-southwest direction in Terazili Street No. 2. The mortared rubble core in the south of the wall with a height of approximately 3 m

5 Tournefort states that Gallipoli was accessed via Çardak or Kamanar Village on the Asian coast of the Strait. See J. de Tournefort, *Tournefort Seyahatnamesi*, (Ed.) Stefanos Yerasimos (İstanbul 2005) II. Book, 11.

6 The upper section of the strait ends in Cape Akbaş in the Thracian Chersonese and in the area in front of Karacaören on the Anatolian shore. The area from these two points to Havuzlar locality in the Thracian Chersonese and Cape Kepez in the Anatolian shore is the middle section. The area concerned is the narrowest place of the Strait. The Strait expands starting from these points. The area as of the middle section and between Cape İlyas in the Thracian Chersonese and Kumburnu in the Anatolian shore is the lower section of the strait.

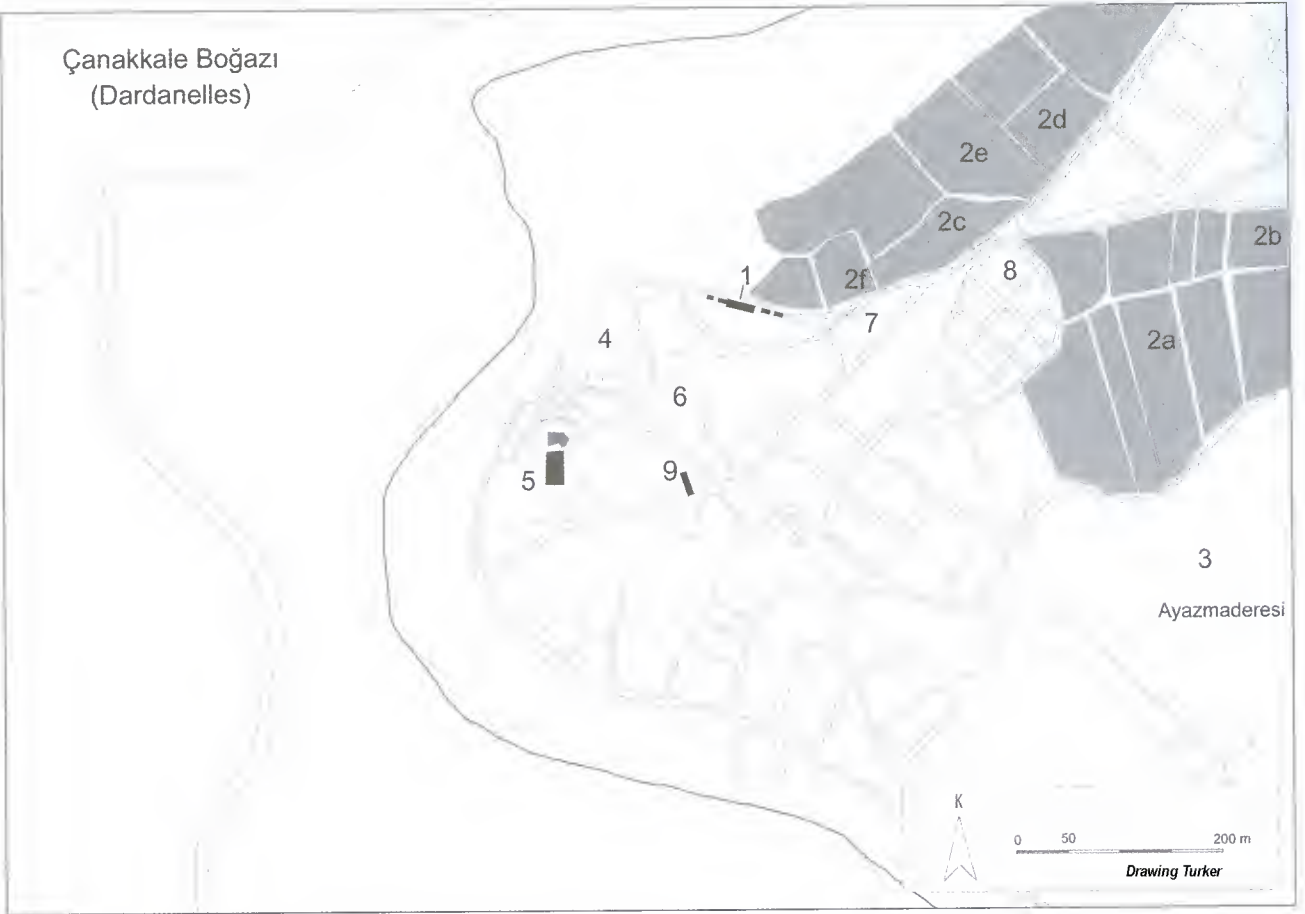
7 Together with Gallipoli on the shore across, Lampsacus was at an essential location to transit to the inner sections of Anatolia in order to go to the east from Europe and the Balkans and to access Europe from Anatolia. The Crusaders passed from Gallipoli to Anatolia by the Byzantine freighters during their campaign to the east. For this subject, see. S. Runciman, *Haçlı Seferleri Tarihi*, (Transl.) F. İşıltan (Ankara 1998) 12. E. Eickof, *Friedrich Barbarossa im Orient, Kreuzzug und Tod Friedrichs I*, *IstMitt, Beiheft 17* (Tübingen 1977) 78-82, karte 1. Dukas also stated that after Bayezid had negotiated with the Serbians, he crossed the strait via Gallipoli and Lampsacus and progressed towards Kütahya, which again documents that Lampsacus and Gallipoli had important transition points. See Dukas, *Bizans Tarihi*, (Transl.) V. Mirmiroğlu (İstanbul 1956) 8. The important location of Lampsacus as a transition point was also stressed in the history by Akropolites. See G. Akropolites, *The History*. Translated with an introduction and Commentary, (Ed.) R. J. Macrides (Oxford 2007) 194.

8 For the drawing of alluvial fill, see R. Stewig, *Kartographische beiträge zur Darstellung der Kulturland Schaftsentwicklung in West Anatolien; Batı Anadolu'nun Kültürel Gelişmesi: Kartografik Bilgiler* (Transl.) R. Tufan (İstanbul 1968) 70, karte 21.

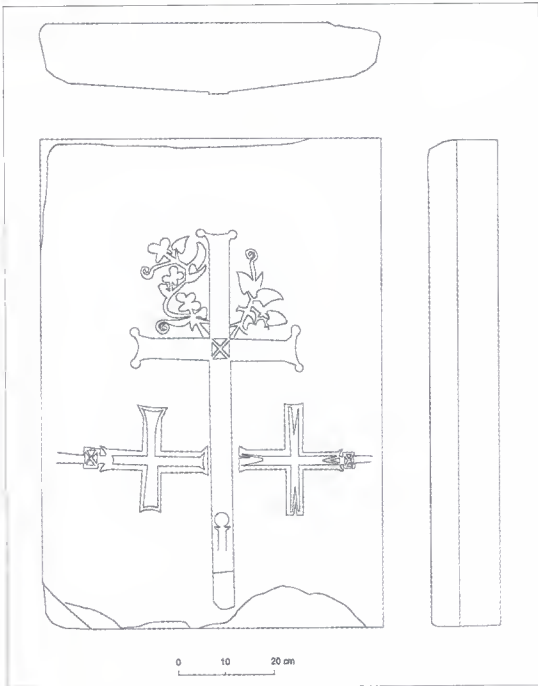
9 From written sources, it is learned that the city had a castle in the Byzantine period. It is recorded that the castle was looted with an attack, during which Byzantine and western forces acted altogether, following the capture of the city by the Ottomans. See N. Housley, *The Later Crusaders 1274-1580* (Oxford 2001) 66-67. This attack by Peter Thomas, the bishop of Caron, is considered to have been the first attack, during which Byzantine and crusade forces acted together as of the 12th century. See Housley 2001, 66-67. Kazhdan stated that the castle was destroyed during this attack. See A. Kazhdan, *Lampsakos*, ODB II, 1991, 1172. In addition, Dukas wrote that Süleyman Çelebi had had a castle constructed in Lampsacus. He said that the architect of the castle was a Genoese aristocrat named Sagruzu de Nergio. See Dukas 1956, 53.

10 The wall piece is located at the elevation of 30 m between the coordinates N 40°20'43.34" and E 26°41'15.96".

Çanakkale Boğazı
(Dardanelles)



Drawing 3. Areas where in the Byzantine finds were detected in Lampsacus
(Drawn by Türker Türker)



Drawing 4. Barrier slab in Çanakkale Archeology Museum
(Drawn by Türker Türker)

and the coating constructed with bricks and limestone in its north have been partially preserved so far. Today the north of the wall is filled with soil and its top of about 0.70 m is visible. The quality of this wall is similar to the piece of wall we detected in Gündoğar and Akın Streets. There is no trace to show how the defense wall in Gündoğar and Akın Streets lay from the elevation of around 33 m northeastwards. However, if it is considered that the wall had covered the north of the hill, it might be envisaged that this defense wall in the Byzantine period had lain as far as the elevation of approximately 45 m in parallel to the road in front of the cemetery. These data indicate that the western, southern, southwestern and eastern sides of the hill had been used as a settlement area. The finds observed on the surface in the areas indicated as 2a, 2b, 2c, 2f, 3, 5, 6, 7 and 8 in Drawing 3 constitute data that support this

view. Particularly in areas 2a and 2b are painted potteries that represent the early Christian period. The building indicated with number 5 is a Mosque. Researchers and travelers put forward that this mosque had in fact been a church.

Colton wrote that Lampsacus had a marble mosque which had once been a Christian church¹¹. In addition, Castellan stated that Lampsacus was a city that revived in the Byzantine period first as an episcopacy and then as a metropolis and, therefore, dwelled upon the requirement of considering the presence of several churches¹². He told that Lampsacus had a single mosque and this was not a modern building and he stated that the mosque might have been converted from the ancient church¹³. On the other hand, Janin recorded that there had been a church called Théotokos Panagnos in Lampsacus¹⁴.

The data of a defense wall and a church, the most important elements of a Byzantine city, demonstrate that Lampsacus had developed at the mouth of the Lampsacus Valley in the Hellespont. This is also supported by the potteries and terra cotta roof covering materials observed on the surface. The Lampsacus Valley reaches the Hellespont in north-south direction. Its length is about 5 km. It joins the small valleys generated by the lateral brooks in its east and west (Drawing 1). These small valleys are convenient areas for settlement¹⁵.

11 W. Colton, *Visit to Constantinople and Athens* (New York 1836) 30; Castellan 1811, 269.

12 In the Byzantine period, Lampsacus was an episcopacy that was affiliated to the metropolitanate of Kyzikos. Lampsacus was recorded as an Episcopal region in the council lists of the 7th and 8th centuries. It is known that Konstantinos, the bishop of Lampsacus, participated in the council which met in Istanbul in 680-81. The name of bishop Sisinius is present below the council decisions of 691-92. Ioannes participated in Iznik council of 787 as the bishop of Lampsacus. Lampsacus was promoted to the position of metropolis in the 12th century. For detailed information on this subject, see J. Torrey, *General History of the Christian Religion and Church*, II (Boston 1854); R. J. Lilie - S. Ludwig - T. Pratsch - I. Rochow et al, *Prosopographie der mittel-byzantinischen Zeit*, I. Abteilung (641-867) (Berlin-New York 2001) no. 10284, 8527, 3713, 11426, 10090, 10090A, 3074, 3075, 1727; W. M. Ramsay, *Anadolu'nun Tarihi Coğrafyası*, (Transl.) Mihri Pektaş (Istanbul 1960) 176; J. Darrouzès, *Notitiae Episcopatum Ecclesiae Constantinopolitanae* (Paris 1981). The meeting of a synod in the place concerned in 364-65 is mentioned in the church records. See E. Walford (Transl.), *The Ecclesiastical History of Socrates* (London 1853) 214-215; Sozomen, *Ecclesiastical History* (London 1855) 226; C. Mango - R. Scott (Eds.), *The Chronicle of Theophanes Confessor* (Oxford 1997) 85-86. Castellan, who travelled in the region, stated that a council met in Lampsacus in 364, but it was never recognized by the church. See Castellan 1811, 268. It is understood that Valentinian was consulted for the place of meeting of the synod. The fact that Lampsacus was an important center in terms of religion is also supported by the records of a monastery in this region. In the life of the Saints, it is written that there was a monastery in Celeus that was mentioned as a settlement in the vicinity of Lampsacus. It is conveyed that Leoprases Colleorum, the abbot of this monastery, participated in the second Iznik council. See Ramsay 1960, 176.

13 Castellan 1811, 269. It is stated that Parthénios, who was associated with the church of Lampsacus, was born in Miletus and was blessed by Ascholios of Kzikos in the first quarter of the 4th century. The date of death of Parthenios, mentioned as the bishop of Lampsacus, is recorded as February 2 in the calendar of saints. See J. C. Anderson, *The New York Cruciform Lectionary* (Pennsylvania 1992) 50. This person is stated to have had a strong struggle against paganism and had a church constructed for God. However, he was later exiled to Thessaloniki in the era of Théodore Stoudites.

14 R. Janin, *Les églises et les monastères des grands centres Byzantins* (Paris 1975) 206. Besides this information, the most important archeological datum of the church in Lampsacus is the treasure of Lampsacus that was found in 1847. Two patens of the treasure are in Istanbul Archeology Museum today. For a detailed evaluation of these patens, see M. Acara, *Bizans Maden Sanatında Dini Törenler Sırasında Kullanılan (Liturjik) Eserler*, Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi (Ankara 1997) 79-80, cat.nu.6. The other 21 pieces were taken by the British Museum in London. The works in the treasure include the paten, chalice and spoon used during ceremonies at the churches as well as polycandelon and candelier used in lighting and a table covering panel likely to have been used on the table of the altar. The works in the treasure are all silver and dated between 613 and 629/30 depending on the control stamps behind the patens. See E. C. Dodd, *Byzantine Silver Stamp* (Washington D. C. 1961) 52-53.

15 The information cited by travelers also indicates the production in the areas in the vicinity of Lampsacus and the fact that Lampsacus was an important market for rural areas in its vicinity. The travelers, who visited the region, talked about the presence of fertile territories in Lampsacus and about the growth of fruits and vegetables and made a reference to the famous wine of Lampsacus. Texier defined the city of Lampsacus as being equipped with a good port prevailing



Figure 1. Byzantine coins from Yenice, Çanakkale

At the second stage of our study, it was targeted to understand whether these areas had been selected as settlement areas in the Byzantine period. At the first stage of this objective, studies were performed in Çanakkale Archeology Museum. Three Byzantine coins, which were learned to have been brought from Yenice, were documented in these studies (Figure 1). There are architectural plastic and liturgic stone works of Byzantine period in the areas located in the upper and middle sections of this valley, i.e. in and around Subaşı Village and in Şahinli Village. The works in Subaşı Village include two balusters, a column base and numerous column shafts. Some of the column shafts must have been used as steppingstones or resting stones¹⁶. One of the balusters is located in front of the Şahinli Cooperative building. Its rear face and one of its lateral faces are invisible, whereas the other two faces contain a soffit motif. The other baluster is located inside the village. There are barrier slab cavities on the mutual lateral faces of the baluster with a broken rear face. The front face contains soffit decorations. There is a piece of column base and numerous column shafts representing the Byzantine period in Subaşı Village. The potteries observed on the valley include storage and heating wares of the

9th-10th centuries, pieces of Ganos amphorae of the 11th century and glazed shaft and base pieces of Zeuxippus group that are dated to the 13th century.

Castellan identified the traces of ancient buildings, besides the information of the modern settlement in Lampsacus. He stated that he had visited an ancient temple in the

over the entry of Çanakkale. Furthermore, he stated that its land was fertile. See C. Texier, *Küçük Asya*, (Transl.) Ali Suat (Ankara 2002) 300. Knight said that there was around 300 houses in Lampsacus. He stated that storable food and especially bread could be supplied at a very cheap price in the place concerned. He also touched on the fame of the wine of Lampsacus. See W. Knight, *Oriental Outlines or Rambler's Recollections in Turkey, Greece, and Tuscany* in 1838 (London 1839) 213. In addition, Keppel wrote that he saw considerably broad vineyards in Lampsacus. See G. Keppel, *Narrative of A Journey Across the Balcan, I* (London 1831) 57. Other travelers also mentioned the vineyards and winemaking in the place concerned. See A. Slade, *Turkey, Greece and Malta, II* (London 1837) 214. Clarke, who passed from Lampsacus, stated that there were windmills in the place concerned, that its wine was still famous and that it was still in demand in the Mediterranean Region: See *The Quarterly Review*, IX, March-July 1813 (London 1913) 169. Angold said that in the early 13th century, there was a male population of 163 people in Lampsacus and out of them, 113 dealt with agriculture although they lived in a small town. See M. Angold, *A Byzantine Government in Exile* (Oxford 1975) 110. It is mentioned that mills, viniculture and salt production were as important as fishing and port revenues among the commercial activities in Lampsacus. See G. Cavella (Ed.), *The Byzantines* (London 1997) 44. It is understood that dealing with salted bonito was one of the important activities of production in the region. Ramsay stated that in order to eliminate unfruitfulness in dealing with salted bonito, a Saint travelled at all fish trade centers from Lampsacus to Abydos. See Ramsay 1960, 176.

16 For information on this matter, H. Acun, Birer Mimari Unsur Olarak Yardım Amaçlı Taşlar (Binek Taşı, Dinlenme Taşı, Sadaka Taşı, Köşe Pahlaması), Konya Kitabı X, Konya Ticaret Odası Yeni İpekyolu Özel Sayısı (Aralık 2007) 43-61.



Figure 2. Drawing of the Lampsacus Valley by Castellán (Castellán 1811)

region and that numerous architectural plastic fragments are dispersedly visible¹⁷. Among them, he mentioned about gray veined white marble columns with a diameter of 3 feet and column capitals as well as the marble barrier slabs containing relief decorations. However, he stated that these pieces had been shaped into and used as tombstones or construction materials by villagers¹⁸. Castellán also marked the place of the temple on the map¹⁹ (Figure 2). However, this map does not display any similarity to the topography in the 19th century. Therefore, it is difficult to understand the places of ruins. Nevertheless, it is understood that the place he indicated is a valley in the south of Lampsacus. This place must have been the valley generated by Ayazma Brook in the south of Lampsacus. Potteries of the Byzantine period can be observed in the fields on the southwest-facing slopes of this valley and in the upper sections of the valley. The architectural plastic fragments mentioned in the 19th century are still visible in the old houses and between streets in the present Lapseki. They also include the balusters, double columns and barrier slab fragments used at the churches as well as columns and column capitals.

17 Castellán 1811, 254-255. In addition, Spon, who arrived in Lampsacus in the 17th century, stated that he saw column ruins, which he considered to have belonged to a church in the place concerned, and that they were used as reused materials on the mosques by the Turks. See Spon 1678, 211.

18 Castellán 1811, 254-255. Leaf thought that the ruins identified by Castellán must have been identical with the ruins mentioned by Spon. See. W. Leaf, Strabo on the Toad, Book XIII, Cap. I (Cambridge 1923) 94.

19 Castellán 1811, pl.11



Figure 3. The capital preserved in Çanakkale Archeology Museum



Figure 4. Barrier slab in Çanakkale Archeology Museum

There are column capitals, column shafts and barrier slabs in Çanakkale Archeology Museum that are recorded to have been brought from Lampsacus and its vicinity again. An Ionian-impost type of capital among these works was left incomplete, only with its Ionian volutes and impost section being roughly shaped (Figure 3). One of the short faces of the impost is partially broken. Some parts of the lower and lateral arms of a cross that was carved in relief technique on this face are visible. There is a barrier slab among the works. The barrier slab is 83 cm in width, 114 cm in height and 11 to 13 cm in thickness (Figure 4, Drawing 4). Decoration is present only on the front face of the barrier slab with a smoothly engraved rear face. The front face contains a large Latin cross that is situated at the center of the barrier slab. The sections remaining between the arms of the cross are each filled with a Greek cross at the lower section and with plant motifs in the upper section. The composition is carved in low relief technique. These works, which are important because they indicate a religious institution around Lampsacus, can be dated to the middle Byzantine period according to their characteristics of technique and composition.

There are a total of 12 coins in Çanakkale Archeology Museum that were found in and around Lampsacus. They belong to the eras of Theodosius I (379-95), Justinus I (518-527), Justinus II (565-78), Leon I (886-912) and Constantine VII (944-959) (Figure 5).

The obtained data concerned document that the Lampsacus Valley and its vicinity had been intensively settled in the early Christian and Byzantine periods. It is understood that the city had developed at the mouth of the Valley in the Hellespont and that farms or village settlements had been located in its hinterlands²⁰. This shows

20 Located at the mouth of the valley, Lampsacus was an essential city of port and it was an important market center for the rural areas around it. The sources state that Vatatzes III had a port constructed in Lampsacus when he retook the region from the Latins. See Kazhdan 1991, 1172. This view is also supported by the establishment of one of the Venetian colonies, which was



Figure 5. Byzantine coins brought from the vicinity of Lampsacus and preserved in Çanakkale Archeology Museum

the first type of settlement model we obtained on the valleys that reached the Hellespont. In this type, the center of the settlement is located on the hill extending towards the natural port at the mouth of the valley. The farms or village settlements intensify in the areas with diameters of 5 and 10 km of this center. The number of centers might increase depending on the length of the valley. The settlement model we determined on the Lampsacus Valley was found on the Rhodius Valley and Abydos that is located at the mouth of the Rhodius Valley and on Kalabaklı Valley and Dardanos-Kepez that is located at the mouth of Kalabaklı Valley. The settlement model we detected is new for Byzantine research and can contribute significantly to the reconstruction of the Hellespont in the Byzantine period.

formed in the Byzantine cities, in Lampsacus when the Italians began to stand out in Byzantine marine transportation. See W. Heyd, *Yakındoğu Ticaret Tarihi*, (Transl.) E. Z. Karal (Ankara 1975) 264-65, 332. The observation of ports and market in the lists of taxes paid by the local public residing in Lampsacus to the Venetian lords in 1218-19 can be evaluated as the proof of the fact that trade was carried out in Lampsacus. Vryonis stated that silk, grain and ceramic were exported from some western Anatolian cities including Lampsacus. See S. Vryonis, *The Decline of Medieval Hellenism in Asia Minor and the process of Islamization from the Eleventh through the Fifteenth Century* (Berkeley 1971) 13. The importance of the port of Lampsacus is documented by the data in the history by Akropolites. See Akropolites 2007, 100.